

## "Korean Treaties."

In the 504<sup>th</sup> year the <sup>Yi</sup> Dynasty China and Japan ceased hostilities and signed the following agreement at Makwan.

- 1<sup>st</sup> Agree to grant to Korea complete independence.
- 2<sup>nd</sup> Agree to cede to Japan the Island of Luefpert and South Sung Kyung Province in China.
- 3<sup>rd</sup> China is to pay to Japan an indemnity of 450,000,000 yen.
- 4<sup>th</sup> China to remodel her commercial treaty with Japan in such a way as to increase her profits.

In the 9 year Nov. 17 of the Kwang Moo dynasty (Korean). Korea and Japan signed the following agreement.

- 1<sup>st</sup>. That all treaties entered into between foreign countries and Korea be first submitted to Japan for ratification.
- 2<sup>nd</sup>. That all existing treaties between Korea and other nations Japan assume full responsibility.
- 3<sup>rd</sup>. That Japan send an Ambassador to Korea who shall be of lower rank than the Korean Emperor but of such rank as to demand an audience at any time and have authority to review all treaties.
4. Heretofore all existing treaties shall be binding on both parties.
- 5 Japan recognizes and agrees to uphold the Korean Emperor in all his authority.

In this agreement Japan and Korea becomes as closely related as one's teeth and lips. Since Japan has adopted a constitutional form of government she has been saying that Korea must receive her independence and become an enlightened nation. Then the Chinese war resulting in the Makwan treaty.

Russia appears in the north resulting in war with Japan. While this war was on all classes of Koreans welcomed Japanese soldiers



and while they marched thousands of li the Korean people fed them. Moreover they rebuilt the roads and contributed hundreds of thousands of yen for their comfort. Little by little the Japanese Government began seizing fields and houses also taking over every commercial enterprise that seemed to be of interest to them. In the 9<sup>th</sup> year of Kwang Moo Prince Ito proposed to Korea a new treaty in which Japan would support and aid her. On the 7<sup>th</sup> of November of that year Prince Ito the Japanese Ambassador to Korea and Count TERAUCHI secured an audience with the King. While the three were in the audience chamber a cordon of Japan soldiers surrounded the palace. In the presence of the King and his Cabinet Prince ITO proposed this treaty to which Han Kyn Sul objected. He was forthwith immediately forcibly ejected by Japan officers. Instantly the whole nation became in a disturbed condition, the people weeping and saying that the country was lost. The Christian communities met praying for deliverance from the enemy. At this time the Whang Sung news issued a statement saying that "The King did not make any treaty with Japan. That the Japan soldiers forcibly entered the King's Chamber. That Prince ITO insolently abused the Cabinet. That Han Kyn Sul did not put his seal to the treaty for the issuing of this statement the paper was ordered to cease printing at that time because of the unnatural pressure brought to bear on the Cabinet 5 of them signed it. Prince ITO was insistent that the King put his seal to the document but he steadfastly refused saying that since the founding of the nation whenever a treaty was proposed it must be sent down to the nobility and magistrates of the 13 provinces for ratification. Prince ITO replied this is not a time to send such



matters to the people for consultation. my soldiers will take care of the people. You sign this treaty." The King replied I will not destroy my country."

Prince ITO turning to Han Kyeul who was Chief Advisor to the King at the time and asked, are you or are you not going to sign this document? he replied I will not. Next he put the same question to Chief Justice Lee Ha yung, he promptly refused. He next put the same question to Min Gyang Chai Sec. of the Treasury and received a similar answer but the other five signed.

The five who signed the document were

Pak Chai soon Sec. of State.

Lee Wan Yong Sec. of Education.

Lee Chi yong Sec. of Interior.

Lee Koon Taik Sec. of War.

Kwen Choong Hyun Sec. of Agriculture.

When Han Kyeul knew that these five men signed the treaty he notified the King declaring them traitors to their country. Word came in from all classes of society supporting him in his denunciation of them and declaring their signatures of no authority. As a protest against the action of these five, two high officials Pyung Chai and Min Jung, who had committed suicide. Before Pyung Chai killed himself he wrote letters to several foreign Ambassadors declaring that Japan had committed a dastardly deed in forcing this treaty and the five signers renegades to their country.

In a similar manner two other high officials manifested their disapproval of the treaty.

At that time the Jap. Gov. loaned to a Korean Company 10,000,000 yen for which the Gov. Customs was given as security. The purpose of the loan being for the improvement of agriculture and merchandizing, but instead it was used for the construction of military roads and other improvements.



that would help the Japanese hold the country.  
When the Seoul to Eui-jin Railroad was built  
the land owners were in no way recompensed.

Houses that came within the right of way were  
demolished without reimbursing the owner.

Houses in close proximity to the R.R. were  
seized and given to the soldiers.

Laws were enacted debarring all foreigners  
except Japanese to mining operations, also Koreans  
were required to secure Japanese pass ports  
before leaving for foreign countries.

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A GROUP OF KOREAN CHRISTIANS AND A MISSIONARY

## Korean Christians in Adversity\*

BY REV. SAMUEL A. MOFFETT, D.D., PYENG YANG, KOREA

The phenomenally rapid spread and development of Christianity in Korea might easily suggest a "mushroom" growth that was neither solid nor permanent. Mass movements are always liable to suspicion, a suspicion, by the way, which is no monopoly of the people in the home lands. Indeed, it is this suspicion that has made missionaries exercise the greatest caution in regard to the baptizing of professing believers. We need not be ashamed of the product of our thirty-five years' work of Christian Missions in Korea, in quality any more than in numbers.

The Korean Church has always been composed of Bible-reading and praying Christians, but the real test of allegiance and fidelity is shown only by the amount one will suffer and sacrifice for a person or cause, and the difficulties one will overcome to practice a principle or belief.

Among the political prisoners now confined in various places in Korea are many Christians. Although some of these Christians are officers of the church, ranking all the way from ordained pastors down to a leader of a small group, yet there are enough other Christians among them to justify the statement that they constitute a fairly representative body of Christians as they are found in the thirteen provinces of the peninsula. These imprisoned men, far from denying their Lord, seem rather to have their

\*Condensed from "The Korea Mission Field."



spiritual lives deepened and their zeal quickened with every trial and difficulty borne. They have sung and prayed in prison, individually or in groups, silently or audibly, with or without hymn-books and Bibles according to the will of the officers in charge of the particular prisons. Prayer, however conducted, is a great comfort and strength to the men. The "Communion of Saints" is a reality to these men in prison; the spiritual communion in prayer with Christ uniting them in spiritual bonds with all Christians in Korea and throughout the world.

In some of the prisons regular organized Bible-study classes are conducted having a leader (often a pastor or elder well fitted to instruct), an outlined course of study, and a scheduled time for study and prayer. Though the men cannot assemble for this class, they learn much and derive much good from knowing that they are doing the same thing at the same time. How do they get information to each other? How did the prisoners in the Leavenworth prison communicate with one another before the strike? There seems to be a way where there is a will.

In one prison, by permission of the Japanese officers, over one hundred men have Bible study and prayer each day under the leadership of a pastor. In another prison, some two hundred prisoners have prayer together, even the non-Christians joining reverently with the others at the hour of daily prayer. Reports of conversions are frequent.

Perhaps the most remarkable periods of worship are the inaudible praise services held in prisons where any other kind are impossible. A hymn is selected and all sing in unison, but not a sound goes forth, only the ear of the Lord hears the praise as it ascends from reverent hearts in the prison cells.

The significance of this praying of the Christians is not alone in the fact that they pray—the way they pray is of still greater importance. Theirs is no mere "saying of prayers." It is real wrestling with God; importunate pleading that works effectually in God's universe. It is reported that when the men are holding silent prayer, on several occasions the intercessors have been so far carried away by their zeal and earnestness as actually to forget where they were and the necessity for praying silently, and burst forth into audible petition and praise. They were not long in discovering their mistake, but the fact that they can forget, when the consequences are likely to be anything but pleasant, shows how these men really commune in heavenly places in the spirit, if not in the flesh. The personal testimony of one of these men describes his experience during devotion in one of the prisons where groups were permitted to have audible prayer: "They seem as if they had been with God. The prayer of one of them during an early morning hour took us into the very presence of God and kept us there. All day long we experienced no hunger for food of any sort, save that which was furnished us through prayer."

When one hears and knows of the sacrifice these men have to make for the privilege of prayer and fellowship with God, he is ashamed of his own religious "ease in Zion." He no longer asks whether others are Christians, but wonders whether if he were in prison, he too like Paul and Silas would be singing psalms unto God at the dreary midnight hour. He also wonders whether the day of God's earthquakes is past forever.